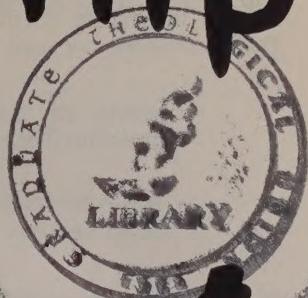


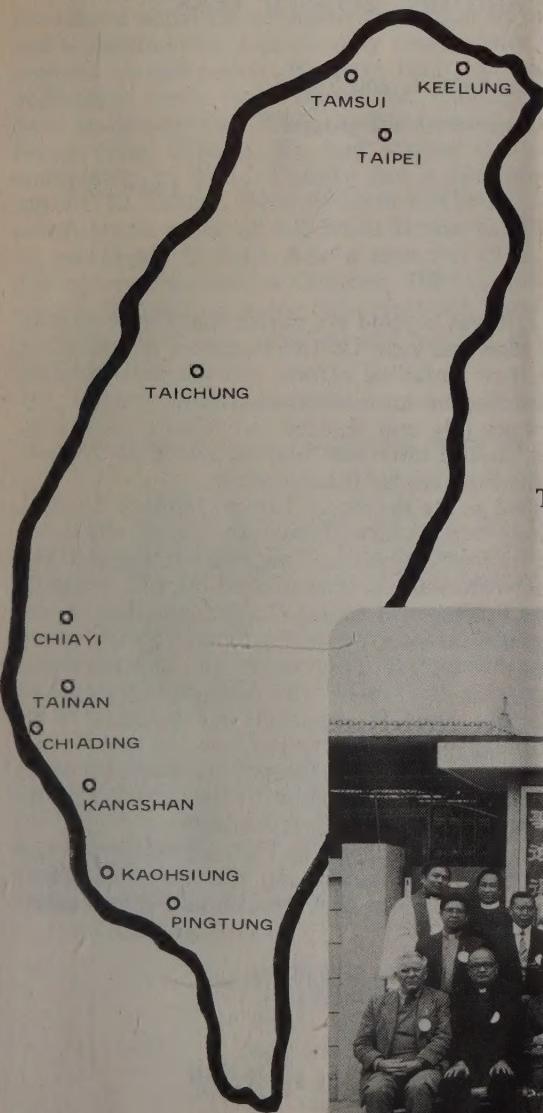
Friendship

WINTER 1980
SPRING 1981



JUL 21 1981

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THE 21ST ANNUAL CONFERENCE.
ST. PETER'S CHURCH,
CHIAYI.



THE TAIWAN EPISCOPAL CHURCH MAGAZINE

Editor: Canon Archie Briggs

FROM THE BISHOP

MARCH 1981

THE BISHOP'S MESSAGE — ANOTHER BLESSED YEAR

'He came and sought fruit thereon, and found none, cut it down; why cumbereth the ground.'

St. Luke 13:8

Dear Friends in Christ,

In the course of days and months passed, it was beyond my notice that I have already taken responsibility of the Diocese for more than one year. On this occasion, nevertheless, I must first of all thank my colleagues for their unfailing efforts and the indispensable support of our beloved brothers and sisters who have whole-heartedly prayed for God's guidance to let the Diocese carry on smoothly and realized our wishes into being. My belated expression of appreciation which should otherwise have appeared earlier was only due to my trip to the United States for the Presidential Inauguration.

On the very afternoon when I was installed as the Bishop of Taiwan January 7, 1980, the 20th Diocesan Convocation had immediately been followed whereby I was afraid of personal oversight in different aspects were humanly possible. This year, however, I had just returned from the States but I was rather fortunate to have everything well prepared by my co-workers. Particularly, Dr. Philip Shen, Professor of Chung Chi College, Hong Kong Chinese University, has delivered a special speech on 'Starting with a Small Church' which reiterating how does church in small scale develops its potentiality and characteristic. At the same time, he encouraged us to recognize the world-wide Anglican-Episcopalian relationship and despise how small we are locally. Small is important and beautiful if we could just bear good fruits hand-to-hand according to God's divine purpose.

The captioned non-productive fig tree allegorized in the Gospel has wasted 3 years to cumber the ground wherein the merciful garden-owner acceded to the gardener's plea and reluctantly extended another year's grace for effective performance.

I remember many years ago, when I was a primary student in YMCA Day School, one of my favourite hymns was the dialogue of the 'Righteous' and the 'Merciful' which endeavouring Christians should bring forth beautiful fruits, otherwise should be cut down. The verse reads: —

The righteous garden-owner said: 'Cut it down, cut it down.

This tree yields no fruit for 3 years and cumbers the fertile useful ground. Cut it down, cut it down.'

The merciful gardener replied: 'Give one year, give one year.

Please give one more year the tree might bear good fruit through harder effort. Give one year, give one year.'

We have established our Church in Taiwan for over 26 years already. Each church having its full-time clergy was built at least 3 years with many members joined 3 years or more. Those who were baptized 30 years before are not a few also. Contrary to our expectation, however, according to last year statistics complied by Mr. M.S. Chen, Director of the Laity Department based on reports submitted by the various churches, the total number of our membership decreased by approximately 1%. Naturally we are not tackled by the success or failure in one second or the momentary gain or loss, yet we have to sort out the defects whereabouts:—

Are we applying inconsistent proportion of fertilizer by excess nitrogen but inadequate phosphate which results over-flourishing leaves of the tree but fruitless?

Is it owing to incompetent distribution of working hours or neglecting sometimes our evangelical errand which we are called and entrusted by God?

In certain cases, for instance, someone commented that our social work such as pre-school activities occupied too much of our clergy's time. After one year observation and understanding, I could only finalize that we were operating in the absence of enough relevant co-ordination. We have been in possession of fertile and beautiful gardens but cultivation needs to be intensified, training and assistance are both insufficient. Looking back to the past year 1980, we have added a new building in Cha-ding, The Dorothy Jenks House (Mrs. Gilson). We had started the work of St. Matthias Chapel at Pei-kee new community in Wan-li County and a new pre-school building at Chu Kao Tsu new community in Tainan. Both of them will be put into operation after Easter. Furthermore, the construction work of All Souls House for the aged and handicapped, in Kangshan will be completed in July. Also a new flat of 2,200 sq.ft. for St. Luke's Church in Hualien will be occupied before October, 1981. I sincerely believe, for a blessed Church like ours, we are bound to develop henceforward through God's mercy that the Lord wants to see all men should find salvation and not any to be lost. We therefore conclude therefore that we should not ask:—

'Lord, what you want me to do?'

but introspect often by questioning ourselves:—

'How rigidly should I work for the Lord?'

One year has elapsed and our life is renewed in Springtide again. In Taiwan, the peasants treasure highly the needy spring-rain like anointment these days to till their land for sowing. The Psalmists and the Prophets inspired us likewise:—

'Thou anointest my head with oil, my cup runneth over;
'The God hath anointed thee with the oil of gladness above thy fellows;
'The Lord hath anointed me . . . to give unto them the oil of joy for
mourning.'

In China, for those counting their days according to the lunar calendar 1981 is the 'Year of Rooster'. May its significance embody five virtues — Literariness, Martial, Courage, Charity and Fidelity to fulfil and shine more our actual Christian life and bring more and more blessed fruits.

My God bless us all.

Your Servant in His Service,

+ P.J. *Chen*

Bishop of Taiwan, R.O.C.



The Bishop delivering his charge at the Annual Convocation.

SNIPPETS

The Epiphany (Jan. 6th) marked the Bishop's first birthday as Diocesan. A goodly congregation joined him in the Cathedral in a Thanksgiving Mass.

The Bishop was one of the delegates invited to attend the installation of Ronald Reagan as President of the U.S.A. He took the opportunity of visiting various places to bring friends of the Diocese up to date with Taiwan Episcopal Church news.

The Reverend Thomas Carson paid a brief visit to Taipei (16 & 17th January). He is an assistant to the Presiding Bishop and bears the title -Executive for Stewardship and Development of Mission. As such, he 'jets' rounds the States (and the world) to the tune of over 200,000 miles a year! In Bishop James Wong's time, when Upper Carolina was our companion Diocese, for 15 years, he was Rector of Christ Church, Greenville, and under his drive and initiative raised the money for the building of St. James' Church in Taichung. In such a brief sojourn, he was unable to go there – but Fr Henry Pan came up to 'hobnob' with him.

Fr. Carson made two comments on his visit: –

- a. Taipei is an amazing city. Everything goes 'up' (a reference to building programmes rather than inflation.).
- b. People work very hard: so too do motor-bikes, of which I've never seen so many!

Chinese New Year . . . dawned on February the 5th, when the monkey gave way to the year of the Rooster. Work stopped for 5 days, and in some cases, even longer. Various predictions were made as to whether it would be a good year or not, but festivities were the same – house cleaning, new clothes, repayment of debts, family re-unions, visiting friends, and fire-crackers galore . . . etc.,

For the Christian the cock will be for all time associated with St. Peter the Apostle. After his vehement assertion to our Lord – "If I should die with thee, I will not deny thee in any wise", – in the house of the high priest, Peter, three times denied that he knew Jesus – "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him. Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept". (Mark 14, v. 72).

The Yuan Hsiao Festival – sometimes called the little New Year, and more commonly the Lantern Festival, is kept on the fifth day of the 1st moon (this year February the 19th) and officially brings to an end the New Year celebrations.

'Yuan Hsiao' or 'Tang yuan' — so called because of their rounded shape are eaten. They are dumpling balls with savoury infills and symbolize 'roundness' — i.e. wealth and prosperity. In the evening the children parade the streets with lanterns of many shapes and colours — the theme of the 'cock' predominating. Paper dragons — manipulated by men — also appear. Unfortunately, this year there was heavy rain which dampened enthusiasm somewhat but not the noise of the crackers without number that were let off!

Gift. Mr. and Mrs. Joe Hansen have given a pair of free-standing brass candlesticks to Good Shepherd Church in memory of Basil James Ells and Hans Peter Hansen.

The 21st Annual Diocesan Conference
Chiayi — 11th to 13th February 1981.

The Conference was marked by two days of intense activity — much talking, good fellowship, and good eating. The guest speaker was Dr. Philip Shen, who is a Professor at Chung Chi College, Hong Kong. After his wide-ranging address, delegates were put into four groups — (workshops) to discuss future plans for the Diocese. It was agreed that this had been very helpful.

We were grateful to Fr Jason Ke and his team of helpers from St Peter's Church, for the excellent arrangements made for hosting the gathering.

After the Conference, delegates visited Chiading to see the new additions to the kindergarten — and appropriately named after Dorothy Jenks (Mrs. Gilson). They also visited the Grace Church site in Tainan, where work is well advanced in respect of the kindergarten.

One very much loved and respected figure was missing this year — the Hon. Mr. F. T. Ley. He was unable to attend because of sickness. We wish him a speedy recovery.

Recommended Reading.

1. **Searching for God** — Cardinal Basil Hume, O.S.B., — R.C. Archbishop of Westminster Hodder and Stoughton — £3.95.
2. **Journey to God.** — Anglican Essays on the Benedictine Way — St Mary's Abbey, West Malling, Kent, U.K. — £2.95.
3. **The First Christians in China** — Dennis Hickley — Chinese Study Project, London. 60 p.
4. **Chinese Childhood** — Marguerite Fawdry — Barrow — 113. Crossways Park Drive, Woodbury, N.Y. 11797.
5. **Lent with St. John** — Michael Ramsey — S.P.C.K. — 90 p.
6. **The Cross and This World** — Michael Ramsey — B.B.C. Publications — £1.30.



CHRISTMAS JOY

CHRISTMAS
AT G



YOUTH RALLY AT YANG MING SHAN

CTURES.



EPIPHANY LIGHT

HANY PLAYS

HERD CHURCH.



FATHER THOMAS CARSON OF '815'
(SECOND LEFT) PAYS US A VISIT

OBITUARIES

CHARLES PACKARD GILSON, BISHOP.

Born – 3/9/1899 – Deacon – All Saints' Church, Shanghai, 1950.

Archdeacon – Diocese of Rhode Island – 1955.

Priest-in-Charge, Episcopal Mission in Taiwan, 1958.

Suffragan Bishop of Honolulu, Jurisdiction in Taiwan – 1961.

Bishop – in – Residence of Okinawa – 1964 – 1967.

Died – New London Hospital – 11-8-1980.

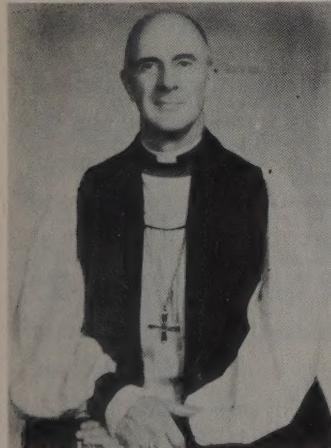
The Reverend Peyton Craighill, of the School of Theology, Sewannee, writes: –

I will never forget my first encounter with Carl Gilson. On the surface, there was nothing extraordinary about that meeting. It took place in September 1959. I had arrived in the Taipei air terminal from Okinawa, where I had served for two years, to begin my new career as a missionary in Taiwan. There he was – tall, somewhat reserved, yet emanating a warmth and strength that immediately reached out to me and gave me confidence that here was a tower of stability and a caring yoke-fellow in our new shared ministry in Christ.

In the days that followed, as my life became intimately entwined with those of Carl and Dorothy Gilson, my first impression grew and deepened. Here were two people, called almost overnight out of the relative ease of their established position in Rhode Island in the later years of their ministry to face the overwhelming demands of helping the Episcopal Church to establish its mission in Taiwan. Despite the years that they had spent in Shanghai, this was a task that would have broken a lesser man. Bishop Gilson never had the time or opportunity to make much of a dent on the Chinese language. Despite this, he never let this become a serious barrier for him. Instead, he immediately set out to cultivate a wide circle of close friends and colleagues in Taiwan. He moved into a situation of strife, confusion, and fragmentation, and through the power of his dedicated Christian concern slowly but surely began to bring about order and progress. Because scattered congregations the length of the island lacked clerical leadership, week after week, he and his wife would start off at the crack of dawn for the grueling weekend drive from Taipei to provide leadership of services and pastoral care to congregations in the South. Their home was open at all hours to visitors and group meetings. Sharing life in Christ with all around him was of the very nature of Carl's life.

Christ's mission in Taiwan has not been and perhaps never will be an easy process. In this struggle, Carl Gilson represented so many of the finest virtues of those who have given themselves unstintingly that the Good News might be shared with those who have been so desperately in need of Good News. We who shared our lives with him so deeply will miss him. Yet for him, we cannot but rejoice in the crown of victory which he has won.

(Carl and Dorothy Gilson — together with Helen Van Vorst — now Mrs. Helen Pipe — stayed with me for a fortnight in 1950 when my rectory in Tientsin was virtually a hotel for missionaries leaving mainland China. Before catching their ship, they asked me to design a festal set of Eucharistic Vestments which they wished to present to their home church as a thanksgiving gift. This I did, and surprise of surprises, some months later, I received a set myself! They had had two sets made by our Anglican sisters in Wuhu — one for their own church and one for me. It was a kind and thoughtful action. These hand-made Shantung silken vestments together with an amice, alb, and white linen chasuble (with the Nestorian Cross embroidered thereon) which had belonged to Bishop Frank L. Norris — the second Bishop of North China — are among my most treasured possessions. Ed.)



BISHOP C. P. GILSON
R.I.P.



DOROTHY JENKS (Mrs. Gilson) HOUSE
built within the compound of
St. Andrew's Church, Chia-ding



Dr. Geoffrey Beall

GEOFFREY BEALL
R.I.P.

We are gathered here together to pay a final tribute to one of our distinguished residents who is no longer with us. Dr. Geoffrey Beall came to Taiwan eight years ago with severe medical problems. He had come by ship because his heart condition did not permit air travel. The affectionate attention of his secretarial-nurse, his "adopted daughter", prolonged his life and kept him interested in living. His brother, both sons, and grandchildren visited him in Taiwan. His older son saw him when he was relatively healthy and very happy and in his last sad days in the hospital. Eventually a broken hip and successive strokes created impossible conditions, and he expired in the early morning of December 22, 1980.

Dr. Beall was a respected member of the community. He was a serious and faithful member of the English-speaking congregation of St. John's Episcopal Cathedral, from which he is now buried. He had friends in the medical community for whom he did considerable English editing. Born in South Africa, raised in Canada, and educated in England, he was a welcome member of the British community. Like many foreigners here, he had many Chinese students and friends who respected his learning and enjoyed his company.

Those of us who knew him well learned snatches of information about his life before he joined us on Taiwan. I know that he had an advanced degree in statistics from the University of London, and once did important research on "butterfly migrations". In the United States, which was his adopted home, he was proficient in statistics which earned him a fine position in the Gillette Razor Blade Company. He was also probably the chairman in the Business Department in an American University; and lived in Princeton, New Jersey before he came to Taiwan. He was well-read and a good conversationalist in several areas.

He had a turbulent impatience which often created problems for others and for himself. His close friends learned that this was superficial and passing, and valued him for his more enduring qualities. His adopted daughter, Miss Katherine Chiang, did as much for him as any natural daughter could have done, providing him with care, comfort and company for the last years of his life. No one will miss him more than she. But many of us in the foreign community feel this his passing has taken from us a familiar warmth and a flashing fire.

May the souls of the faithful departed rest in peace!

Paul B. Denlinger
St. John's Cathedral, Taipei
January 7, 1981

[Dr. Denlinger is on the staff of Soo Chow University – Ed.]

The Reading of Chinese Classics at Church Services

by James Pong



The Chinese Prayer Books of the Anglican and Episcopal Churches have hitherto been a literal translation of the English versions. Except the language, everything is the same.

However, in 1976 I got permission from the General Convention of the Episcopal Church in the U.S.A. to translate the Revised Prayer Book into Chinese freely, and to make changes and incorporate elements which would make it indigenous to Chinese Episcopalians.

The Chinese churches have already had buildings in Chinese style architecture (St. Mary's Church, Holy Trinity Church and the Chapel at Tao Fong Shan (Chinese palatial style) in Hong-kong. Good Shepherd Church (Confucian temple style), and the Chapel of Taiwan Theological College in Taipei, etc., Chinese style furnishings inside the church (such as the altar at the Chapel of Tao Fong Shan and the Ming dynasty style clergy stalls in Good Shepherd Church); Chinese hymns and hymn tunes (many in the ecumenical Hymns of Universal Praise); Chinese long gowns for cassocks, and Chinese designs with the Cross on the lotus and on the Yin-yang symbol on stoles, etc.

Hitherto, very few or almost no passages of the Chinese Classics and Buddhist Sutras have been selected for reading in Church on public worship. The present writer thinks that there is quite a number of passages from the Chinese Classics with beliefs close enough to the Christian faith and with a morality of the highest standard which are suitable to be read at Christian worship. They can help the Chinese congregation to have an easier and greater understanding of the corresponding passages in the Bible, and would be a further step in the indigenization of Chinese Liturgy.

Reasons in support of this move are many.

The Bible (Hebrews 1:1-2a) says, "In the past, God spoke to our ancestors many times in many ways through the prophets, but in these days he has spoken to us through his Son . . ." These ancestors and prophets of the past are certainly not limited to just the Old Testament prophets of the Jewish nation, but would include teachers of other nations, like Zoroaster, Buddha and Confucius, etc. Actually, non-Bible passages have been read in Church for a long time, such as the writings of St. Augustine, but he is a Christian. In recent times, the Upanishads and Buddhist sutras have been read in Churches in India and Sri Lanka.

Of course, the Bible even in its Old Testament section contains teaching of universal application. The Wisdom Literature has an outlook much broader than that of the Hebrews. Wisdom treats humanity in general. It is concerned with broad human experience and not

just with particular events. The Proverbs give abundant information on values common to all peoples – honesty, morality, sensitivity to and concern for others, etc.

On the other hand sages of nations other than the Jews also have teachings that are common to humanity, but also those which have particular relevance to their own nation. Confucius, although not a Christian, is a source of revelation within one's nation or tradition, providing criteria whereby individual and societal conformity to the will of God may be established contextually (Rom. 1:19-20).

As Justin Martyr says (Apology II), "Whatever men have uttered right . . . belongs to us Christians; for we worship and love, next to God, the Word (Logos) which is from the Unbegotten and Ineffable God".

K. L. Reichelt (Truth and Tradition in Chinese Buddhism, p. 275) regards Buddhism, especially the Pure Land School, as a 'tutu' leading up to Christ, a kind of O.T. for those who have not had a share in the special revelation. Many would include the higher teachings of Confucianism, Taoism and Mohism along Pure Land Buddhism. This is in line with the doctrine that Christianity is the fulfilment of all the other religions.

N. Z. Zia has always considered the Chinese Classics as the Chinese O. T. He thinks that Jewish history is not Chinese history and Jewish law not Chinese ethics. Zia and a few other Chinese scholars have arbitrarily equated books from the Chinese Classics with books from the Bible: such as the Pentateuch with the Classics, the O.T. History with the Chinese Book of History, the O.T. Prophet with the Chinese Philosophers, and the O.T. Writings with the Miscellaneous Works. Zia goes further with comparing the Analects with the Synoptics, Mencius with St. Paul's Epistles, and the Doctrine of the Mean with St. John's Gospel. He explains the Bible within Chinese culture and vice versa, such as St. Paul's 'new man' with the 'new people' in the Great Learning, and the I-Ching's 'imitating Heaven' with Jesus' teaching on being perfect as the Father in Heaven.

A well-known missionary to China, Timothy Richard (in 'The New Testament of Higher Buddhism', p. 47) claimed the Mahayana as 'an Asiatic form of the Gospel of our Lord'. He pointed out one passage in the Diamond Sutra in which Gotama prophesied the coming of Jesus 500 years after his (the Gotama's) death, saying that there will arise a prophet who will lay a foundation of his teaching on the Foundation of all the Buddhas; and told his followers that when the one comes, have faith in him, and they will receive incalculable blessings.

As Dr. Choan-Seng Song says (essay on 'From Israel to Asia – a theological leap', in Theology, March 1976, pp. 90-96) that there is 'Salvation history outside the Bible and the Church.' God is present within cultures and histories outside Christendom. God is the Lord of all history and not just the Judean-Christian. God is the Lord of the history of China and is actually present in its life. Histories have a particularity in them. God's redeeming love is not mediated through the Jewish nation, which is to be a symbol of how God deals with other nations.

And so, each nation has its own history of salvation and its own religious teaching which is part of the general revelation of God.

II

In selecting passages from the Chinese Classics, the Buddhist Sutras and Taoist writings, etc. for reading in Church, we meet with several difficulties.

There are very few suitable passages on matters of faith. The ancient Chinese believed in Sheng-ti, the supreme God who is creator and ruler. But the Chinese also believed in a huge number of subordinate gods and spirits. And if these passages on the supreme God have references to the subordinate gods in them, they cannot be accepted as correct faith.

The Buddhist sutras, of course, do not use the term 'God', but 'Buddhas and Bodhisattvas'. Many Chinese Christians object to such passages being read in Church, and so suitable Buddhist passages are rare.

So, most of the selected readings will be on moral problems, and there are many passages in the Chinese Classics and religions which are of a very high standard, comparable to that of Christianity.

Another difficulty is the archaic and difficult language of these classical and religious writings. They were written in the difficult classical style, and there are no new or simplified language versions as there are for the Bible. Very often we need to put a simplified version alongside the classical original, so that the audience may understand what is being read.

III

The following are a few passages taken from the Chinese Classics, Buddhist Sutras, and Taoist writings, etc. which are considered suitable for reading in Church as supplement to (but not substitute for) the O. T.

On God as Creator and Ruler

How great is God,
The ruler of men below!
How arrayed in terrors is God!
Yet His will is often disregarded.

God created the myriad people,
Yet His ordinances are not relied upon.
All men are good at birth,
But not many remain to the end.

(From the Book of Odes, translated by H. Giles,
in 'Confucianism and its Rivals', p. 84).

Heaven's Protection

Heaven protects and establishes thee,
With the greatest security;
Makes thee entirely virtuous,
That thou mayest enjoy every happiness;
Grants thee much increase,
So that thou has all the abundance.

(Book of Odes, II i V i).

The Will of God

Doctrine of the Mean, Chapter I.
Motzu, The Will of Heaven, Part I.

Faith

"And how does faith leap forward?" —

"When the Yогин sees that the hearts of others have been set free, he leaps forward, by way of aspiration, to the various fruits of a holy life, and he makes efforts to attain the yet unattained, to find the yet unfound, to realize the yet unrealized" — Give me an illustration!

"Suppose that a great cloud were to burst over a hill-slope. The water then would flow down the slope, would first fill all the hill's clefts, fissures, and gullies, and then run into the river below, making its banks overflow on both sides. Now suppose further that a great crowd of people had come along, and unable to size up either the width or the depth of the river, should stand frightened and hesitating on the bank. But then some men would come along, who, conscious of his own strength and power, would firmly tie on his loin-cloth and jump across the river. And the great crowd of people, seeing him on the other side, would cross likewise. Even so the Yogin, when he has seen the hearts of others have been set free, leaps forward, by aspiration, to the various fruits of the holy life, and he makes efforts to attain the yet unattained, to find the yet unfound, to realize the yet unrealized." (From the Questions of King Malinda, 3. The Five Cardinal Virtues, in Buddhist Scriptures ed. and trans. Edward Conze, Penguin Classics, p. 153).

Sin and Repentence

Their (peoples') merit for alms-giving and offerings may be infinite, But they fail to realize that the ultimate source of sin lies in the greed, hatred and infatuation within their own mind (heart). If we get rid of the sin within our own mind, then it is a case of true repentance. (Platform Sutra, ch. 22, Discourse of Repentence).

The Defeat of Mara

From the Biography of Buddha by Ashvaghosha in Conze, op. cit, pp. 48-49. Cf. the Temptations of Jesus, Matthew 4:1-11.

Humility

Time will show that the humblest will attain supremacy, the dishonoured will be justified, the empty will be filled, the old will be rejuvenated, those content with little will be rewarded with much, and those grasping much will fall into confusion.

Therefore, the perfect Sage who keeps his mind unified and humble will become the master of the world. As he has no prejudices, he becomes enlightened. as he does not assert himself, he will become exalted; as he does not praise himself, his merit will be recognized; as he is not proud of himself, his fame will endure; inasmuch as he does not seek supremacy, he will have no rivals.

True indeed is the old saying: "The humble will be exalted." Every one, with sincerity, should take refuge in humility (Tao Te Ching, ch. 22).

Universal Love

Mo Ti, Universal Love, Part I

Jen (Love)

Analects, Book XII, ch. 2

The Five Precepts (of Buddhism)

I undertake to observe the rule:

- to abstain from taking life;
 - to abstain from what is not given;
 - to abstain from sensuous misconduct;
 - to abstain from false speech;
 - to abstain from intoxicants as tending to cloud the mind.
- (Cf. The Ten Commandments)

Offertory Sentence

The Sage does not take to hoarding.

The more he lives for others, the fuller is his life.

The more he gives, the more he abounds (Tao Te Ching).

Introductory Sentences

Analects III 12:1.

Mencius IV 25:2

Analects I:9, II:5 (For Funeral Service).

The above selections are by no means exhaustive. It is very preliminary and provisional indeed. Chinese religious literature is tremendous (Buddhist Sutras alone are 700 times the size of the Christian Bible). I hope that my colleagues and friends will help me and our CCEA Chinese Prayer Book Revision Committee to expand them to an adequate collection.

[Bishop Pong is now resident at Tao Fong Shan Christian Institute, Hongkong – Ed.]

— THE YEAR OF THE ROOSTER —



— WELCOMED WITH GREAT FEASTING. —

AND CONTINUED WITH GREAT FERVOUR
BY DIOCESAN CONVOCATION DELEGATES

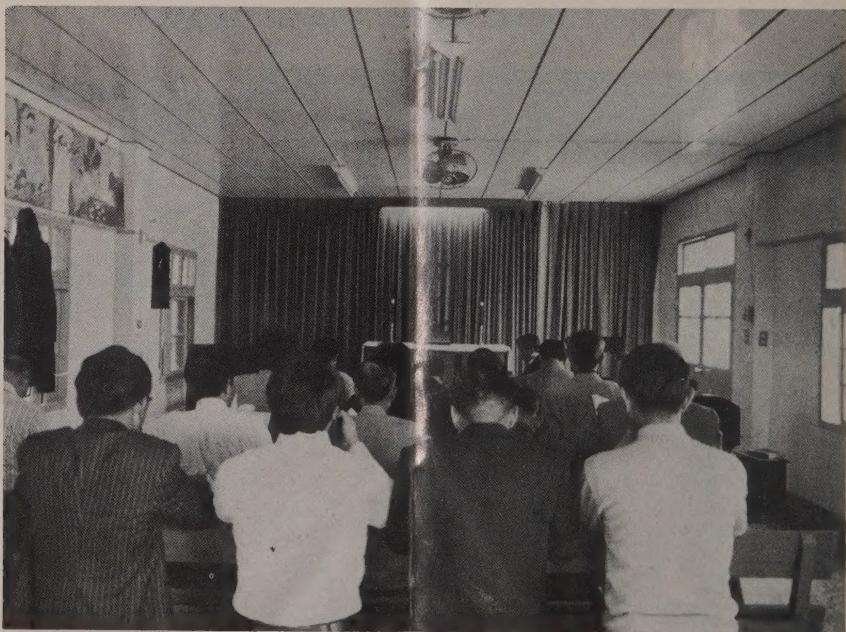


“DOROTHY JENKS HOUSE” (Ground floor)
AT ST. ANDREW’S CHURCH COMPOUND, CHIADING

THE 21ST ANNUAL DIOCESAN CONVOCATION



THE BISHOP AND CLERGY ASSEMBLED,
ST. PETER'S CHURCH, CHIAYI.



DELEGATES ATTEND MATTINS AT
ST. ANDREW'S CHURCH, CHIADING.